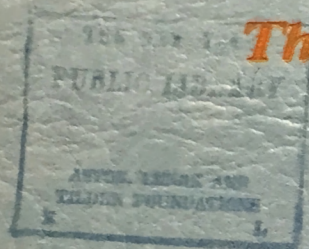




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Why the Atlanteans Migrated to Egypt



The Esoteric History of the Earth
By WILLIAM DUDLEY PELLEY



*The Twenty-First of
The
GALAHAD
LECTURES*

Galahad

Why the Atlanteans Migrated to Egypt

BEING THE TWENTY-FIRST OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932, and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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THE TWENTY-FIRST LECTURE



IN OUR last lecture we propounded a question that we lacked the time and space to explore fully, namely, the chronology of those great disasters which overtook the ancient world, and of which one in particular distributed the Atlantean peoples about the earth's surface to resuscitate the mother culture as best they could according to the lessons they had learned while Atlantis was in her prime. Let us consider such chronology closely in our present discussion. ¶ The priests of Sais told

Solon that they had recorded knowledge of many floods. This would corroborate even from the ancient Platonic doctrine and writings, the truth of the Vailian theory of the falling vapor canopies or rings. For logical physics would attest that as the sky rings of water vapor were precipitated as rain they would produce floods having disastrous results on the affected lands and peoples, as well as projecting new ice ages when arctic cold rendered these descending vapors into titanic snow fields, and finally glaciers extending from the poles far into the temperate zones.

We cannot ignore the mighty consistency and tempo of such happenings. There is no break, disruption or paradox in the evolution of one event out of the other, and the whole is attested not only by modern astronomy and geology but by folklore and legend. The true cosmic record is without flaws, without holes, without broken fragments in the pattern. On the other hand, the hypotheses advanced by men

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ignorant as to cosmic fundamentals are almost adolescent in their discrepancies, their pitfalls, and their contradictions in logic. Every little while these scholastic adolescents declare frankly, "We don't know," or "We have no proofs or records at this point; all is conjecture." They confront these periodic holes in doctrines, or disruptions in accepted hypotheses, because they are striving always to build from materialistic formulae, and rationalizing from the materialistic structure as they have conceived it in their ignorance of the higher cosmic processes.

In view of the evidence which we have in logic concerning the chronology of these great catastrophes which so gravely altered human living and thinking throughout the world, we must advance the hypothesis that the Quain-Habal catastrophe, the Deluge of Noah and the sinking of Atlantis were three separate and distinct events which bore little or no relationship to one another, however much the careless logicians and chroniclers of the prehistoric period would try to make out otherwise. Perhaps it has been in trying to correlate the three that the Flood of Noah, came first, then the Quain-Habal disaster, staggering the earth and leaving the Drift stretching from Canada across the Atlantic's bed, to Africa, then the sinking of Atlantis—the latter event fairly well down in modern-ancient times. Bearing this order in mind, we shall run across corroborative evidence of strange tenor in the most unusual places, even though we disregard psychical references entirely. ✿ ✿



ROADLY speaking at the present moment, we have attestments in the folklore and literature of many peoples, that the earth at a very remote date suffered a major deluge. That it was not a universal deluge, covering or submerging all lands and peoples, is another important point to take into our thinking, the inferences of the Bible to the contrary notwithstanding. It certainly did submerge the Mediterranean basin, including what we call today, Mesopotamia. That it also submerged Atlantis temporarily, and parts of Central and South America, seems to be a certainty, and we shall consider the reports of folklore bearing on this certainty, later on. As for the Luciferian or Quain-Habal catastrophe, that too must have been localized, in that we discover the legends concerning it prevalent mostly in those countries or globe areas that were covered by or were adjacent to the deposit of the Drift. As for the Atlantean catastrophe, that must have happened by stages of submersion—and we have certain strange evidence supporting this supposition too—with the final remnant of the continent going down from earthquake action just before Egypt came into her zenith of glory.

In support of this hypothesis, we shall first give minute attention to Atlantis, and the peoples of her colonies, as they were before the Flood of Noah. It is more or less a foregone conclusion in the agenda of our peculiar instruction, that the Flood of Noah, whatever its period of occurrence, was the last major precipitation of vapor canopy or ring during the period of Atlantean decadence. The Bible declares "the same day were all the fountains of the great deep broken up." After the Flood the true rainbow appeared, and the heavens were reasonably clear thereafter.

Prior to this deluge-catastrophe, it is undoubtedly a fact that both Lemuria and Atlantis came to their primes under a heaven that was partially obscured, under a sun that was little more than a phosphorescent glow. We base our assumptions here on the fact that we know for a certainty that the Atlantean colony of Nilia preceded the rise to world eminence of ancient Egypt. And it is upon the monuments of ancient Egypt that we find the ideographs of the serpent-god hacked and obliterated as though in anger, with the ideographs of Amen-Ra the sun-god, the symbol of the Universal One, taking their place. We know that recognition and adulation of Amen-Ra the sun-god came as a result of the falling of the water canopies or vapor rings and

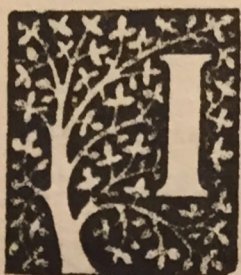
the clear discerning of the sun approximately as we observe that solar body today. Therefore, as Egypt was first an Atlantean colony, it follows that Atlantis before her was in her prime under a vapor canopy—not so thick a canopy as held the warm, misty atmosphere imprisoned under it in the Edenic condition, but at least obscuring the sun sufficiently to make the worship of the Good Serpent, or adulation of the carbonaceous ring about the equatorial regions of the globe, a prime factor in the life of her peoples. Therefore we have the time of the last vapor-ring precipitation roughly fixed, at least for purposes of sequence in relation to other catastrophes.





THE wonder may arise in your mind here, why, if the early and middle Atlanteans were ruled by great and all-wise avatars, they were not apprised of the true cosmic situation or taught that what they saw thousands of miles high in the heavens was not a true serpent but merely a carbonaceous vapor ring held aloft by planetary centrifugal force. There is no evidence that those ancient Atlanteans under the avatars did not have it so explained to them. But in the days of the decadence, the true avatars were not reincarnating as potentates quite so often, and their physical blood, if we may use that term, was degenerating as a result of intermarriage with mortal women, or "daughters of earth." The whole avatar instruction in its pristine purity was becoming distorted, emasculated, watered, and debauched. We have seen in our own day how quickly a whole people, or the peoples of the whole earth, can revert to pagan theology, or distort, emasculate, water or debauch such a doctrine of cosmic correction as Jesus brought again to earth. Small wonder that over five times such span of years, the Atlantean peoples should go back to a type of Shamanism, especially when they had daily visual evidence for their superstition whirling high above their heads. And a degenerate priesthood would deport itself with quite as much opportunism, encouraging the masses in error if it enhanced its temporal power, as a degenerate and spiritually gelded priesthood deports itself today. Atlantis sent out a colony to Nilia which arose to an affluence that topped that of the mother country—a similar situation to that of England and the United States in our own times. This colony had come to affluence when the deluge-catastrophe befell the world. The skies cleared perceptibly, the sun was revealed in all its blistering and blazoning glory. And

men recorded the event on their stone monuments, in existence at the present hour, as well as in their theological psychologies.

That the Quain-Habal catastrophe was a later event seems to be indicated by the records of mythology, the erection of pyramids, the legends of the drunken sun in America as well as in Greece, and the Biblical notation of the descent of heavenly fire on Sodom and Gomorrah for their sins, particularly the crime of sodomy or human mating with animals. This latter notation, you recall, came long after the Deluge of Noah, in the days of Abraham and Lot. Furthermore, the Chaldeans and Babylonians preserved accounts of the Deluge in folklore as we shall see in a moment, and it was of importance when the first Greek historians began writing. Yet it was even then an event of great antiquity. Of the appearance of the Fiery Monster from On High, that event seems to have been so recent that the earlier Biblical records do not treat with it or mention it, any more than the Chaldean, and not until after the Sodom and Gomorrah episode do we find the prophets exclaiming about it, Isaiah in particular. The idea of Michael and the Host warring on Lucifer and the rebellious angels, had no place in early Hebrew scripture or theology, which was founded squarely on the Baalism of the ancient Atlanteans, and on the belief that at death the soul went into Plutonian Sheol for a spell of coma until called to sentiency again by the tooting trumpet of Gabriel. Then suddenly, after the Children of Israel had left for the Promised Land, taking this Atlantean-Egyptian theology along with them, we find them contacting the Babylonian-Persian idea of the Spirits of Light warring with the Fiends of Darkness. The prophets arise, after the thousand-year Wandering in the Wilderness, and have much to say about this War in Heaven. The tablets come to light too, in the vicinity of ancient Nineveh, telling of the visit of the Fiery Monster, of a culture too late to have been manufactured and buried before the Flood.



IT SEEMS to be true that Sodom and Gomorrah were blasted by the heavenly fire long before the time of Moses and the Exodus. But observe that those early Israelites did not manufacture the idea of the Midianite God of Wrath while in Egypt. They did not have a God of their own, technically speaking, till Moses came along and gave it to them—after he had already fled Egypt once as a young man for killing a couple of Egyptians who didn't fancy Hebrews any more than the Nazis of today. He had come in contact with the Midianites to the east, among whom he sought sanctuary and out of which he had married a wife. The God which he brought back to the Hebrews in Egypt was the tribal god of these Midianites. In the colloquialism of today, Moses "sold" the idea of this deity to the Jews of the period, and promised them deliverance through Him—at least that's the conclusion we might draw from the Bible. The manuscripts found in the tombs in the Valley of the Kings, as translated and given to the modern world by Breasted, tell a totally different tale. But we shall take up that discrepancy in its proper time and place. What seems to have occurred is, that whoever compiled the early books of the Old Testament had a great mass of early folklore at his disposal, based vaguely on fact, but put it together without much regard for chronology, so long as it was duly adulatory of the early Hebrew peoples. We were discussing the Flood of Noah  

That the Flood of Noah was not wrought by the sinking of Atlantis and that the two had no connection, is abundantly demonstrated by two pieces of major evidence. First, the going down of Atlantis could not have caused a deluge, but quite the reverse. The sinking of Atlantis within the area now occupied by the Atlantic would have caused a titanic void into which the earth's waters would have had to pour to fill it. This would have had the effect of drawing water from the various seas and lowering them, not causing them to inundate lands already above water. In the second place, we find the Zeus of Greek mythology depicted as the hurler of thunderbolts. If the gods of the Greeks were potentates of the Atlantean royal line, irrespective of the period, the great Atlantean king represented by Zeus could not have hurled thunderbolts until after the water canopy had descended and the sky was clear. There could have been no storms of thunder and lightning while the vapor canopy obscured the heavens, for an atmosphere not subject to sudden changes of temperature would not have gener-

ated cloud charges of static electricity, making thunderbolts an aerial phenomenon known to man. Of course it is conceivable that the thunderbolts in the hands of Jove or of Thor might have been symbolic depictions of Atlantean potentates who employed modern guns and gunpowder for destroying their enemies, or still more possible, the annihilating vril ray that foreran the modern king's scepter in the form of the so-called vril stick. The myth of Icarus's making wings of feathers and wax and flying into the sun, may likewise have been a depiction of some catastrophe to Atlantean aircraft which those early Pelasgians witnessed. The preponderance of evidence all through Greek mythology points to the fact, however, that the sun, moon and stars were all visible to the Greeks and Egyptians, because such luminaries have been so artfully and artlessly tied in with the legendary exploits of the Atlantean gods. If the deluge cleared the heavens of the last great obscuring vapor canopy, it must have happened during or before the period of the kings of Atlantis who were later apostrophized as the Greek gods, and it cannot have annihilated the peoples of Atlantis with anything like the thoroughness which the Bible describes. In the light of ethnology and sociology this is only common sense. The Bible says that "all things that lived perished from the earth." And yet in a mere handful of generations, Egypt is depicted as having risen to world-wide affluence and erudition on the debris of such universal drowning—something which a study of peoples shows to be preposterous and impossible. Another point to be remembered in connection with a universal deluge is, that all the water which has ever fallen onto the planet as rain or snow, is still upon it or in it, or surrounds it as clouds. Despite the size and depth of the various oceans, there is not now, and never has been, enough water on the surface of the globe to submerge completely all countries so that all life could be obliterated. Not with ranges of mountains in existence approximating anything like the ages which the formations of their rocks reveal to us. A deluge which involved enough water to submerge great mountain ranges whose ages go back millions of years, would impose such a weight on the planet's substrata as to convert the earth back into its pristine igneous state and explode them into the skies again as from gigantic volcanoes. Furthermore, such a stupendous volume of water would not subside in a mere hundred and fifty days as mentioned in Genesis. If poor old Ezra the High Priest, recording the fable in his tower room in Jerusalem, had known anything of geology or meteor-

ology, he would have realized what a manifest absurdity he was writing. Never mind how strong a "wind" the Lord caused to pass over the face of the waters, it could not have evaporated that amount of liquid in any such time.

As for the earth's absorbing such a quantity of water, there would have been no place for it to go. When water reaches hardpan rock, it stops. Unless it gets down into subterranean fires, it turns and runs laterally in underground rivers that are sooner or later spouted to the surface. If this were not true in both instances, all the seas would long since have ceased to exist for they would either have disappeared where the waters of Noah's Deluge disappeared, or they would have evaporated into the stratosphere and given the whole earth a universally foggy mist that never lifted. Those who explain the phenomenon by saying "nothing is impossible with God" are merely rationalizing to excuse the ignorance on the part of Biblical writers. There is no record of God's ever breaking a natural law in the physical world. Because in one sense Nature is God in action, and in His natural universe Law is supreme else Cosmos would be chaos. There are many laws and processes of which we in our ignorance know little or nothing. But they do not concern the mechanics of the natural universe in regard to the weather.

What happened in Noah's Deluge was undoubtedly a precipitation of the last remnants of the vapor canopy when "the fountains of the great deep" were "broken up and the windows of heaven were opened." It took about 150 days for this titanic water precipitation to find its mean level throughout the globe in addition to the water that was already down. As it did find its level, Noah was persuaded that the waters had "abated" at divine command for his especial benefit.

Another thing: all peoples have legends regarding the Deluge; but such legends do not concur that all flesh was drowned and perished from the earth; again and again bob up stories of miraculous survival. 🌿 🌿

Having covered these points briefly, let us examine into the civilization of Atlantis before and after the Deluge and the reasons for the huge migrations in the direction of Egypt.



HERE is no better word picture of Atlantis in existence than that which Plato has left us, and put into the mouths of the priests of Sais. To declare that all of it was a fictional fabrication on the part of Plato is an implausibility, because history shows that men rarely conceive of States or sociological conditions of which they have had no con-

tact or experience. If this were not so, the African savage, simply by tilting back on his heels and using his natural brains would be able to conjure up such a civilization as maintains in New York City, even to the most flamboyant toothpaste advertisement in a subway train-coach. When men draw pictures of States or cultures in ideality, it is because they have somehow heard or known of them as they must have been in reality. Plato wrote of things which had not matured in Greece, and spoke of customs and inventions not of record in Greece at any known period of her history. If it be argued that he simply idealized the Grecian state, let us fall back on mankind as we know it in the present. Who among us can depict the ideal American State as it is going to be in the year 2,000 A. D.? We can conjecture a model America, from what America is now, but all such prognostications to be accurate must be based upon a knowledge of what invention of the next sixty years is to comprise. There is no call to make an important argument out of this. Suppose for the moment we take the words of the Egyptian priest as Plato recorded them:—



Speaking of the Atlantean civilization, the priest of Sais addressing himself to Solon, declares: "Then as to wisdom, do you observe what care the law took from the very first, searching out and comprehending the whole order of things down to prophecy and medicine, the latter with a view to health, and out of these divine elements drawing what was needful for human life, and adding every sort of knowledge that was connected with them. All of this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born because she saw that the happy temperament of the seasons in that land would produce the wisest of men. Therefore the goddess, who was a lover of both war and wisdom, selected and first of all settled that spot which was the most likely to produce men likest herself. And there you dwelt, having such laws as these and better ones, and excelled all mankind in all virtue as became the children and disciples of the gods. Many great and wonderful deeds are recorded of your State in our histories, but

one of them exceeds all the rest in greatness and valor, for these histories tell of a mighty power which was aggressing wantonly against the whole of Europe and Asia, to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the strait which you call the Columns of Heracles: the island was larger than Libya and Asia put together, and was the way to other islands, and from the islands you might pass through the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Strait of Heracles is only a harbor, having a narrow entrance, but that other is a real sea and the surrounding land might be most truly called a continent.

“Now, in the island of Atlantis there was a great and wonderful empire, which had rule over the whole island and several others, as well as over parts of the continent; and besides these they subjected the parts of Libya within the Columns of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. The vast power thus gathered into one, endeavored to subdue at one blow our country and yours, and the whole of the land which was within the strait; and then, Solon, your country shone forth in the excellence of her virtue and strength, among all mankind; for she was the first in courage and in military skill, and was the leader of the Hellenes. And when the rest fell off from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjected, and freely liberated all the others who were within the limits of Heracles. But afterward there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared, and was sunk beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island.

“Let me begin by observing first of all, that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between all those who dwelt outside the Pillars of Heracles and those who dwelt within them: this war I am now to describe. Of the combatants on the one side the city of Athens was reported to have been the ruler, and to have directed the contest; the

combatants on the other side were led by the kings of the island of Atlantis, which as I am saying once had an extent greater than that of Libya and Asia; and when afterward sunk by an earthquake, became an impassable barrier of mud to voyagers sailing thence to the ocean. "Many deluges have taken place during the nine thousand years, for that is the number of years that have elapsed since the time of which I am speaking; and in all the ages and changes of things there has never been any settlement of the earth flowing down from the mountains, as in other places, which is worth speaking of; it has always been carried around in a circle, and disappeared in the depths below. The consequence is, that in comparison with what then was, there are remaining in small islets only the bones of the wasted body, as they may be called, all the richer and softer parts of the soil having fallen away and the mere skeleton of the country being left.

"I have remarked before, in speaking of the allotments of the gods, that they distributed the whole earth into portions different in extent, and made themselves temples and sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman and settled them in a part of the island which I will proceed to describe.  



ON THE SIDE toward the sea, and in the center of the whole island, there was a plain which was said to have been the fairest of all plains, and very fertile. Near the plain again, and also in the center of the island, at a distance of about fifty stadia, there was a mountain, not very high on any side. On this mountain dwelt one of the earth-born primeval men of that country, whose name was Evnor, and he had a wife named Leucippe, and they had an only daughter who was named Cleito. The maiden was growing up to womanhood when her father and mother died; Poseidon fell in love with her, and had intercourse with her; and breaking the ground, enclosed the hill in which she dwelt, all around, making alternate zones of sea and land, larger and smaller, encircling one another; and there were two of land and three of water, which he turned as with a lathe out of the center of the island, equidistant every way, so that no man could get to the island, for ships and voyages were not then heard of. He himself, for he was a god, found no difficulty in making special arrangements for the center island, bringing two streams of water under the

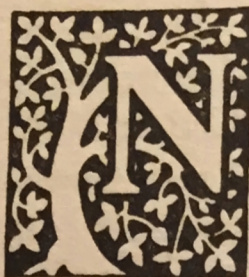
earth, which he caused to ascend as springs, one of warm water and the other of cold, and making every variety of food to spring up abundantly in the earth. He also begat and brought up five pairs of male children, dividing the island of Atlantis into ten portions. He gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes and gave them rule over many men and large territory. And he named them all. The eldest, who was king, he named Atlas, and from him, and the name, the whole island and the ocean received the name of Atlantis. His twin brother, who was born after him, obtained as his lot the extremity of the island toward the Pillars of Heracles, as far as the country which is still called the region of Gades in that part of the world. He gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus. Of the second pair of twins he called one Ampheres and the other Evaemon. To the third pair of twins he gave the name Mneseus to the elder, and Autochthon to the one who followed him. Of the fourth pair of twins he called the elder Elasippus and the younger Mestor. And of the fifth pair he gave to the elder the name of Azaes, and to the younger Diaprepes. ❀ ❀

"All these and their descendants were the inhabitants and rulers of divers islands in the open sea; and also they held sway in the other direction over the country within the Pillars as far as Egypt and Tyrrhenia. Now Atlas had a numerous and honorable family, and his eldest branch always retained the kingdom, which the eldest son handed on to his eldest for many generations, and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they could have, both in city and country. For because of the greatness of their empire, many things were brought to them from foreign countries, and the island itself provided much of what was required for the uses of life.



"In the first place, they dug out of the earth whatever was to be found there, mineral as well as metal, and that which is now only a name, and was then something more than a name—*orichalcum*—was dug out of the earth in many parts of the island, and with the exception of gold, was esteemed the most precious of metals among the men of those days. There was an abundance of wood for carpenters' use,

and sufficient maintenance for tame and wild animals. Moreover, there were a great number of elephants in the island, and there was provision for animals of every kind, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, and therefore for the animal which is the largest and most voracious of them. Also whatever fragrant things there are in the earth, whether roots, or herbage, or woods, or distilling drops of flowers or fruits, grew and thrived in that land; and again, the cultivated fruit of the earth, both the dry edible fruit and other species of food which we call by the general name of legumes, and the fruits having hard rinds, affording drinks, and meats, and ointments, and good store of chestnuts and the like, which may be used to play with, and the fruits which spoil with keeping—and the pleasant kinds of dessert which console us after dinner when we are full and tired of eating—all these that sacred island lying beneath the sun brought forth fair and wondrous in infinite abundance. All these things they received from the earth, and they employed themselves in constructing their temples, and palaces, and harbors, and docks; and they arranged the whole country in the following manner:

“First of all, they bridged over the zones of sea which surrounded the ancient metropolis, and they made a passage into and out of the royal palace; and then they began to build the palace in the habitation of the god and of their ancestors. This they continued to ornament in succeeding generations, every king surpassing the one who came before him in the utmost of his power, until they made the building a marvel to behold for size and beauty. And beginning from the sea, they dug a canal three hundred feet in width and one hundred feet in depth, and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient for the largest vessels to find ingress. Moreover, they divided the zones of land which parted the zones of sea, constructing bridges of such width as would leave a passage for a single trireme to pass out of one into another, and roofed them over; and there was a way underneath for the ships, for the banks of the zones were raised considerably out of water.



NOW THE largest of the zones into which a passage was cut from the sea was three stadia in breadth, and the zone of land which came next, of equal breadth; but the next two, as well the zone of water as of land, were two stadia, and the one which surrounded the central island was a stadium only in width. The island in which the palace was situated was of a diameter of five stadia. A stadium is six hundred and six and three-quarters feet, so that the island in diameter was three thousand and thirty-four and one-half feet. This, and the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall, on either side placing towers, and gates on the bridges where the sea passed in. The stone which was used in the work they quarried from beneath the center island and from underneath the zones, on the outer as well as the inner side. One kind of stone was white, another black, and a third red; and as they quarried, they at the same time hollowed out docks double within, having roofs formed out of the native rock.

"Some of their buildings were simple, but in others they put together different stones, which they intermingled for the sake of ornament, to be a natural source of delight. The entire circuit of the wall which went around the outermost one they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum.  

"The palaces in the interior of the citadel were constructed in this wise: In the center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold. This was the spot in which they originally begat the race of the ten princes, and thither they annually brought the fruits of the earth in their season from all the ten portions, and performed sacrifices to each of them. Here too, was Poseidon's own temple, of a stadium in length and half a stadium in width, and of a proportionate height, having a sort of barbaric splendor. All of the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, adorned everywhere with gold, and silver, and orichalcum; all the other parts of the walls, and pillars, and floors, they lined with orichalcum. In the temple they placed statues of gold; there was the god himself standing in the chariot—the charioteer of

six winged horses—and of such size that he touched the roof of the building with his head. Around him there were a hundred Nereids riding on dolphins, for such was thought to be the number of them in that day. There were also in the interior of the temple other images which had been dedicated by private individuals. And around the temple on the outside were placed statues of gold of all the ten kings and of their wives; and there were many other great offerings, both of kings and of private individuals, coming both from the city itself and from the foreign cities over which they held sway. There was an altar too, which in size and workmanship corresponded to the rest of the work, and there were palaces in like manner which answered to the greatness of the kingdom and the glory of the temple.

“In the next place they used fountains both of cold and hot springs; these were very abundant and both kinds wonderfully adapted to use by reason of the sweetness and excellence of their waters. They constructed buildings about them and planted suitable trees; also cisterns, some open to the heavens, others which they roofed over, to be used in winter as warm baths. There were the king’s baths and the baths of private persons, which were kept apart; also separate baths for women, and others again for horses and cattle, and to them they gave as much ornament as was suitable for them. The water which ran off they carried, some to the grove of Poseidon where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil; the remainder was conveyed by aqueducts which passed over the bridges to the outer circles; and there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men and some set apart for horses, in both of the two islands formed by the zones. And in the center of the larger of the two there was a race course of a stadium in width, and in length allowed to extend all around the island, for horses to race in. Also there were guard houses at intervals for the body guard, the more trusted of whom had their duties appointed to them in the lesser zone, which was nearer the Acropolis, while the most trusted of all had houses given them within the citadel and about the persons of the kings. The docks were full of triremes and naval stores, and all things were quite ready for use. Enough of the plan of the royal palace. ❀ ❀

“Crossing the outer harbors, which were three in number, you would come to a wall which began at the sea and went all around; this was

everywhere distant fifty stadia from the largest zone and harbor, and enclosed the whole, meeting at the mouth of the channel toward the sea. The entire area was densely crowded with habitations; and the canal and the largest of the harbors were full of vessels and merchants coming from other parts, who from their numbers kept up a multitudinous sound of human voices and din of all sorts, day and night.

"I have repeated this description of the city and the parts about the ancient palace, and now I must endeavor to describe the nature and arrangement of the rest of the country. The whole country is described as being very lofty and precipitous on the side to the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended toward the sea. It was smooth and even but of an oblong shape, extending in one direction three thousand stadia and going up the country from the sea through the center of the island two thousand stadia; the whole region of the island lay toward the south and was sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, in which they exceeded all that are now to be seen anywhere; having in them also many wealthy inhabited villages, and rivers and lakes, and meadows supplying food enough for every animal, wild or tame, and wood of various sorts abundant for every kind of work.



WILL NOW describe the plain, which had been cultivated for many ages by many generations of kings. It was rectangular, and for the most part straight and oblong, and what it wanted of the straight line followed the line of the circular ditch. The depth and width and length of this ditch were incredible and gave the impression that such a work, in addition to so many other works, could hardly have been wrought by the hand of man. It was excavated to the depth of a hundred feet, and its breadth was a stadium everywhere. It was carried around the whole of the plain, and was ten thousand stadia in length. It received the streams which came down from the mountains, and winding around the plain, and touching the city at various points, was there let off into the sea. From above likewise, straight canals of a hundred feet in width were cut into the plain and again let off into the ditch toward the sea; these canals were at intervals of a hundred stadia and by them they brought down the wood

from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth—in winter having the benefit of the rains and in summer introducing the waters of the canals. As to the population, each of the lots in the plain had an appointed chief of men who were fit for military service, and the size of the lots was to be of ten stadia each way, and the total number of all the lots was sixty thousand.

“And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude having leaders to whom they were assigned according to their dwellings and their villages. The leader was required to furnish for the war the sixth portion of a war chariot, so as to make up a total of ten thousand chariots; also two horses and riders upon them, and a light chariot without a seat, accompanied by a fighting man on foot carrying a small shield, and having a charioteer mounted to guide the horses. Also he was bound to furnish two heavily armed men, two archers, two slingers, three stone-shooters, and three javelin men who were skirmishers, and four sailors to make up complements of twelve-thousand ships. Such was the order of war in the royal city—that of the other nine governments was different in each of them and would be wearisome to relate. As to offices and honors, the following was the arrangement from the first: Each of the ten kings, in his own division and in his own city, had absolute control of the citizens, and in many cases of the laws, punishing and slaying whomsoever he would.

“Now the regulations of the governments to one another were regulated by Poseidon as the law had handed them down. These were inscribed by the First Men on a column of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the people were gathered together every fifth and sixth year alternately, thus giving equal honor to the odd and to the even number. And when they were gathered together they consulted about public affairs, and inquired if anyone had transgressed in anything, and passed judgment on him accordingly—and before they passed judgment they gave their pledges to one another in this wise:

“There were bulls that had the range of the temple of Poseidon; and the ten who were left alone in the temple, after they had offered prayers to the gods that they might take the sacrifices which were acceptable to them, hunted the bulls without weapons but with staves and

nooses; and the bull which they caught they led up to the column; the victim was then struck in the head by them and slain over the sacred inscription. ✠ ✠

"Now on the column there was inscribed besides the law an oath invoking mighty curses on the disobedient. When, therefore, after offering sacrifices according to their customs, they had burnt the limbs of the bull, they mingled the cup and cast in a clot of blood for each of them; the rest of the victim they took to the fire, after having made a purification of the column all around. Then they drew from the cup in golden vessels, and pouring a libation on the fire, they swore that they would judge according to the laws on the column, and would punish anyone who had previously transgressed, and for the future they would not, if they could help, transgress any of the inscriptions, and would not command or obey any ruler who commanded them to act otherwise than according to the laws of their father Poseidon. This was the prayer which each of them offered up for himself and for his family, at the same time drinking and dedicating the vessel in the temple of the god. Then, after spending some necessary time at supper, when darkness came on and the fire about the sacrifice was cool, all of them put on most beautiful azure robes and sitting on the ground at night near the embers of the sacrifices on which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment if any of them had accusation to bring against anyone; and when they had given judgment, at daybreak they wrote down their sentences on golden tablets and deposited them as memorials with their robes. There were many special laws which the several kings had inscribed about the temples, but the most important was the following—

"That they were not to take up arms against one another, and they were all to come to the rescue if anyone in any city attempted to overthrow the royal house. Like their ancestors, they were to deliberate in common about war and other matters, giving the supremacy to the family of Atlas; and the king was not to have the power of life and death over any of his kinsmen, unless he had the assent of the majority of the ten kings.

"Such was the vast power which the god settled in the lost island of Atlantis, and this he afterward directed against our land on the following pretext, which traditions tell: For many generations, as long as the divine nature lasted in them, they were obedient to the laws,

and well-affectioned towards the gods who were their kinsmen; for they possessed in every way true and great spirits, practicing gentleness and wisdom in the various chances of life, and in their intercourse with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly on the possession of gold and other property which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober and saw clearly that all these goods were increased by virtuous friendship with one another, and that by excessive zeal for them, and honor of them, the good of them was lost, and friendship perished with them.

"By such reflections, and by the continuance in them of a divine nature, all that we have described waxed and increased in them. But when the divine portion began to fade away in them, and became diluted too often with too much of the mortal admixture, and the human nature got the upper hand, then they, being unable to bear their fortune, became unseemly, and to him who had an eye to see, they began to appear base and had lost the fairest of these precious gifts. But to those who had no eye to see true happiness, they still appeared glorious and blessed at the very time that they were filled with unrighteous avarice and power.

"Zeus, the god of gods, who rules with law, and is able to see into such things, perceiving that an honorable race was in a most wretched state, and wanting to inflict punishment on them that they might be chastened and improved, collected all the gods into his most holy habitation, which, being placed in the center of the world, sees all things that partake of generation."



UCH WAS the report of Plato on the island and its government which historians now dismiss into the realm of myth and fable. They declare the foregoing to be all a fabrication of Plato's fertile brain. And yet Plato had accurately depicted the geological formation of an island continent together with adjacent islands stretching straight across to the Pacific which science is forced to admit as being actual in its twentieth-century findings. Could Plato have known of the existence of islands like Ireland and England, or the West Indies, outside the confines of the main island of Atlantis, and yet, despite the backward geography of his time, proceed to fabricate upon them a purely hypothetical people and a purely hypothetical government, when the laws and customs which he has thus described for us have their counterparts in both the Old and the New World, thus showing the common radiation from a center?

It is something to think about.

The question that perplexes us in this lecture, is why such a people so admirably situated, so powerful, and enjoying all the fruits of an excellent living, should suddenly betake themselves into the Mediterranean basin and specifically into Egypt, founding there a new civilization mightier in many ways than the old. Did they know of an approaching catastrophe? Or is it not more probable that, the Atlanteans having established major colonies and settlements all along the Mediterranean basin and up the fertile valley of the Nile, those colonies not only succeeded to the exercise of the motherland culture but advanced it when the motherland was no longer able to uphold it?